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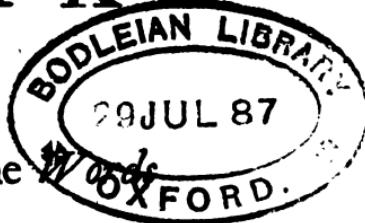


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REMARKS

ON

Dr SHARP's *Pieces on the Words*

ELOHIM and BERITH.

AMONG WHICH,

In shewing the absolute Unfitness of the *Arabic* Tongue to give a Root to the Divine Name *Elahim*, some Account is given of the *Chaldee*, *Syriac*, *Samaritan*, and *Arabic* Dialects; shewing them to have been all anciently one Language: as also what that Language was: with a Word on the *Hebrew* and *Samaritan* Alphabets, proving that those Alphabets could not have been chang'd, the one for the other, in Copying the *Hebrew Scriptures*, after the *Babylonish Captivity*, as hath been pretended.

By BENJAMIN HOLLOWAY, LL.B.
Rector of Middleton-Stony, Oxfordshire.

O X F O R D,
Printed at the THEATRE, MDCCCLI.

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R E M A R K S, &c.

ONE may, I suppose, be sometimes allowed to have a due Regard for Men, and yet make a Separation in Esteem betwixt their Persons and their Performances as Authors, without Fault or Offence. And therefore, whilst I pay a great Deference to Dr Sharp's personal Character, and Merit, as an ingenious, as well as pious and good Man; I cannot help declaring my Disapprobation of the Pieces he has published on the *Hebrew Words Elohim* and *Berith*. Upon these Pieces I struck out Heads for an Answer at large soon after their Publication; but, in no very long Time after, thought I saw no Necessity for finishing my Work; and should now wholly lay it aside, if the Boasts which some Persons (tho' no Way concerned, I believe, with the Doctor,) have flung out, did not provoke me to shew, in a few Instances, the Weakness of some Parts of his Criticisms where-in his main Strength is supposed to lie. Which being done, tho' in Brief, may perhaps replace Matters, as to the Interpretation of those Words, in the State wherein they were before the Doctor wrote; and so leave no Occasion for a longer and

more minute Disputation, on my Part, about them^a. In doing this, I shall dispose what I have to offer, under the Heads of one general, and three or four particular Remarks.

A general Remark.

THESE Pieces do, at first Sight, appear to aim at being vague and uncertain. They tend to unhinge every thing, and settle nothing. Which (as the Points they treat of are most sacred) is surely to offer a great Indignity to the Holy Scriptures; and to do no less Injury to many well-meaning, but not equally well-grounded Christians. For, however People may be roving and unsettled in their Notions, the Scriptures are not so. They are no Way lax, and doubtful: but every Word, yea every Tittle, of the Divine Books, hath it's fixed and determinate Signification and Use. Which also may by faithful, devout, and diligent Searching be discovered. So that if at any Time, any of us do not by searching discover the same accordingly, it is owing to some Weakness, Vanity, Prejudice, or other Fault in ourselves; and not to any Difficulty, or Defect, as to the said Point of Certainty and determinate Expressiveness, in the sacred Oracles. They, like the Decrees of their divine Author which they record, stand still fixed and sure, as are the Bounds of the everlasting Hills; nor ever

^a These Remarks were drawn up before Mr *Bate* publish'd his Answer to the Doctor,

will,

will, or can fail or deny, but for ever will declare and explain themselves to all that understand.

But here let me humbly wish Men to take Care. For they who will listen to those sooth-ing Siren's Notes of Indifference, Supineness, and Inattention to the Terms, or Words of Truth, from some irreverent Notions of (no Body knows what) uncertain and indefinite Meanings in them; especially, if this happens to be in the Case of Words of principal Note and Importance; never will arrive at any good Understanding of them. And what can the End of this be, but that denounced by an Holy Prophet, *viz.* to be destroyed for lack of Knowlege?

Particular Remarks.

I.

Dr Sharp's great stumbling Block, and that which, I think, put him upon this whole Piece of doubtful Disputation was, that the Idea of the Root for the Divine Name *Elahim* had been supposed by the late Mr Hutchinson, and some others, to have Respect to an Oath, and Covenant, made and enter'd into by the Divine Persons, before the Creation; and afterwards several Times repeated, and referred to, under the Patriarchal, and Legal Dispensations. Which the Doctor, it seems, could not bear to hear of; as presuming there was in Reality no Divine Oath
or

or Covenant at all, prior to the Covenant which was *made* (as People usually term it) with *Abraham, &c.*

But in this, the Doctor appears to be under a great Mistake, *as a Divine*. There certainly was an *Oath* and *Covenant* of God, I mean, betwixt the Divine Persons, long before; even before the World was. And this Covenant was so properly *Theirs*, that, with Respect of the Part which Mankind were afterwards graciously called to, and allow'd to have in it, we are not to say, It was *made* with Men, (as above,) but that it was *revealed*, *brought on*, *made to ascend*, *given*, and *communicated* to Men; as to *Abraham* in particular, and others. Who, on the other Hand, must be said to have been *taken*, *admitted*, *received into*, and *made Partakers of* the Benefits and Blessings of the same: as might be proved at large from Abundance of most express Words and Phrases of S. S. But there is no need to take so large a Compass. This Matter (if I can but express myself clearly here-on) being demonstrable from only one single Text of *St Paul*. The Text I mean, is, *Heb. 4. 1, 2, 3.* Where the Holy Apostle, after speaking of the mixt *Promise*, and *Threatning* of God, upon his *Oath*, to bring some Men to *enter into his Rest*, and exclude others; the Apostle, I say, after speaking of this Oath of God, &c. as declared in *Time* to *Israel* in the Wilderness, (in Vl. 1. 2. and former Member of Vl. 3.) corrects himself, as it were, in this Part, with an Adversative [*Although*] *Although* (says He, in the latter

ter Member of Vl. 3.) *The Works were finished from the Foundation of the World.* Or as Noldius, on Rev. 13. 8. and other parallel Places, renders this Phrase more properly — *before the Foundation of the World.* Now, what were the *Works*, which are thus said to have been *finished before the World?* I answer, those of the said *Promise*, *Threatning*, and *Oath*, relating to the *Rest*; and, consequently, the *Rest* itself also. For these are the immediately antecedent Particulars, to which the *Works* expressed to have been *finished*, as aforesaid, are annexed and do relate ---- *For we*, says he, *which have believed do enter into Rest, as he said — As I have sworn in my Wrath*, if they shall enter into my Rest: ALTHOUGH the *Works* [the *Works* thus next above mentioned, viz. those *Works* of the *Oath*, *Promise*, *Rest*, &c.] were finished from before the Foundation of the World.

This is the plain Sequence and Connexion of the Things treated of. And the Account given us of them, is worded after this Manner, to express, that the *Promise* and *Threatning* of God, appurtenant to his *Oath*, and so to the *Covenant* understood therewith, (howsoever, or to whomsoever the same may have been revealed in *Time*, yet,) were all *done, settled, FINISHED* by God, that is, by the Divine Persons, *before the Creation.* So that, the Order of the Divine Proceedings in them, is plainly understood to have advanced thus. First, the *Dispensations* and *Works* leading to, and terminating in *the Rest*, were decreed, and transacted by the Divine Persons in the

the glorious Heavens : then followed the Creation of this System and Man, and the *Institution* of the *Sabbath* for a Memorial and Type of the said *Rest* so prepared for us in Glory. But, here a Change presents itself. Man fell ; and was also restored again in Hope ; and, to assure him that he was so, *Sacrifice* was instituted for an additional *Type* and *Pledge* of the Benefits of the same *Oath* and *Promise* : and not only so ; but the *Oath* and *Promise* themselves were revealed and repeated, (from Time to Time) either with, or without Threatnings annexed, as Occasion did require : as in the Words — *If they shall enter into my Rest*, Vf. 3. and so on, to the Conclusion of all Vf. 9. *There remaineth therefore a Rest* [still to come, even after these Days of the Church of Christ in the World] *to the People of God*. And this, again, helps us to the Connexion of the 4th and 5th Verses with the former Part of the Context — *For he spake in a certain Place of the seventh Day on this wise* — *And God did rest the seventh Day from all his Works. And in this again, if they shall enter into my Rest.*

Upon the whole.

Such is the vast Tour of this noble Context. It enters, as the Occasion of the Apostolick Argument led, into the middle State and Course of Things in the World ; which, as in Divine Rapture, it carries back in an Instant to their Beginnings ; in Order to bring down, and lead on both to their Endings : referring the Divine Oath and Promise *declared in the World*, to the high *Originals*.

ginals of the same before the World ; and from thence handing on the united Account of both, to the coming of Christ in Person, to perform Part of the Works leading to that final Rest so secured for us by the said Oath and Covenant from Eternity ; and, thereby, giving us clearer Views and Expectations of the Part still left to be done, even the putting us in actual Possession of the same, in the Kingdom of God, on our being made perfect by our Resurrection from the dead at the End of the World.

But here some may be apt to object — that the Word of the Oath, mentioned at the Close of the 4th Chapter of this Epistle to the Hebrews, is expressed to have been since the Law ; and therefore could not be before the World. But this proves either nothing to their Purpose, or too much. For God (as they know, and do allow,) sware to Abraham also, long enough before the Law. This Text, therefore, may want some explaining ; but can furnish no Objection. For the Apostle has said before, that the Works of the Oath and Promise were FINISHED before the World. And he cannot contradict himself. How then, after all, is it ? I answer, the Oath, and the Word of the Oath, were two different Things, and of two widely-distant Times. The Oath, meaning, purely and simply, the Transaction, or whole stupendous Compass of Transactions, called by the Names of the Oath, Covenant, &c. Whereas, the Word of the Oath, signifies the Revelation, Declaration, and bringing

on of the same; gradually, to it's Completion. Now, the *Word of the Oath*, it is true, was after, or since the Law, in these Respects, that it was not only several Times revealed, or declared, after; as well as before the Law was given; but was moreover brought onwards to it's Completion, by the coming of Christ in Person, many hundreds of Years since Moses. But the *Oath* itself, as to it's Date, can have no Share in this Comparison with the Law: the same being FINISHED not only before the Law, but before the Worlds were made; as has been abundantly proved already, from the Text above explained.

But there is yet one Thing more, relating to the *Word*, or *Declaration of the Oath*; which, I think, may also be agreeably cleared up here. I observed before, that this *Word* was gradually brought on to it's Completion: I may furthermore add now, that, tho' the whole Matter or Substance of the Oath, was settled and finished, (as we have seen) by the Divine Persons, before the World; yet the *Word* of the same given out by *Revelation*, came not entire, but by Parts, to the Fathers; one Member of it being declared after another, as Occasion required. Thus, for the Purpose, the said *Word of the Oath*, relating to the *one expiatory Sacrifice of Christ*, was given more eminently at one Time, as for Instance, to *Abraham*, Gen. 22. 16. That of the *Inheritance* and *Rest* purchased by him, at another; or, indeed, at several other Times; for it was often repeated to the Patriarchs, and to their Children also

also in the Wilderness; and that of his *eternal Priesthood after the Order of Melchisedeck*, at another; as to *David* in that Divine *Epinicion* on his Ascension into Heaven, and his Inauguration to the Kingdom, in the 110th Psalm. But, in all these Instances, though the *Word of the Oath* thus came in Time, yet the *Oath itself*, with it's whole Comprehension and Content, was still understood, and even express'd to have been before the Worlds. For, with Respect of the first Member of it, that of the *Sacrifice*, we are assured of it under the Character of the *Lamb*; which is express'd, not only to have been *fore-ordained*, but even *slain* also, (in some provisional Transaction concerning it,) *before the Foundation of the World*.

1 Pet. 1. 20. Rev. 13. 8. With Respect of the *second*, that of the *Inheritance* and *Rest*, I may refer to the Proof so largely made out already from the Context above explained. And, for the last, that of the *eternal Priesthood after the Order of Melchisedeck*, (which is the immediate Subject of this *Word of the Oath* said to have been *since the Law*) the *Oath itself* was, in like Manner, before the World; as appears from the Manner of wording that glorious Revelation in the 3d and 4th Verses of the Psalm itself. Which therefore I will endeavour briefly to explain. Only I would just premise, that in the first Sentence of this Text in the Original, there is no Verb. I will therefore insert the Verb Substantive in the *Præter Tense*; because, *swore*, the Verb next following, is in that Tense. So, the proper Ren-

dring will proceed thus — *From the Womb, before the Morning, was the Dew of thy Birth : the Lord sware, and will not repent ; Thou art a Priest for ever, after the Order of Melchisedeck.* Here, the Divine Generation, the Oath, the Declaration of the eternal Priesthood, the Decree of the Inauguration to the Kingdom, and the bringing of his Saints to his glorious Rest, are all connected together, as Matters originally of one and the same Time ; and, in this Respect, inseparable. And the Time here marked out, (if we may call it Time,) was that which was *before the Morning*, that is, before the Creation of the World, as aforesaid.

These Explications may, possibly, be instructive to some ; and will, I hope, be acceptable to all who love and revere the Scriptures, even to Dr Sharp himself, tho' hitherto of another Opinion. What a vast *Thesaurus* of Proofs we have besides these, to demonstrate, that the whole Dispensation of Christianity, and consequently the Oath and Covenant revealed to the Patriarchs in Time, were all settled and *finished* (as the blessed Apostle hath worded it) by the Divine Persons (for it could be by no other) before all Time ; will, I hope, be shewn, at large, another Day, by a much more able Hand.

The 2d particular Remark.

Dr Sharp thinks, the Word *Elabim*, retaining the *n* in declining, cannot have been grammatically

matically derived from the Root אלהָ Alab; because in this Root the ה is *unmappick'd*, and therefore *changeable* in Words derived, or declined from it. If therefore Elabim were derived from אלהָ Alab, it must have been, not from this אלהָ Alab, which has no *Mappic*, but from some other pariliteral Word that does not now occur in the Language, which had it's *mappick'd* and *unchangeable*. "The Preservation (says "he) of the ה in אלהִים as it is a Noun plural, "shews it must be derived from some perfect "Verb, in which the ה never changes, or is lost, "as from נברַת נבאים." So, according to the Doctor, a Noun declined, or derived from a Root ending in ה, cannot retain the said ה, unless it be declined from one of *bis perfect Verbs*; in which, he says, the ה is never so changed, or lost. But,

Not to insist here on the Invalidity of any Arguments drawn from the *Masoretic Points*, or from what the Doctor calls Verbs ending in ה *changeable*, or *unchangeable*; his Argument is to be refuted from many Examples to the contrary in the sacred Language. But I shall produce only one, which I think will be sufficient for this Purpose. The Word אמרהָ Amah, is one of his *unmappick'd* or *imperfect Roots*, ending in ה; and therefore, ought not, in any Case, to retain it's said ה in declining. And yet this אמרהָ Amah makes it's Plural אמרותָ Amaboth, with the ה so retained, notwithstanding. And therefore, I must say, Elabim may be as well derived from אלהָ

אלָהָ

אֱלֹהִים *Alah*; in which the מ is, in like Manner, unmappick'd, or imperfect.

The Word *Elahim*, indeed, is *Masculine*, and *Anaboth Feminine*. But this makes not a Tittle of Difference in the Case; the Dispute being, not about the Masculine or Fœminine Termination; but about keeping, or casting away the Radical מ; and, in that Respect, the Thing, and it's Reason, are just the same in both Genders.

This then is a Case in Point, that entirely removes the Doctor's Objection against *Alah* being the Root of *Elahim*; yea, gives strong Confirmation that it may, at least, very well be so; and consequently, as to this Matter [of the *Etyymology*, at least, of the Name of *Elahim*] leaves Things just where they were before the Doctor wrote.

The 3d particular Remark.

DR Sharp in several Places speaks slighting Things of the *Hebrew*, the Language given to *Adam* by God; which I could wish had not fallen from such a Pen. I mean, with Relation to the *Primœvity*, and *Pre-eminence* of this Divine Language before all other Languages. A Point which, I should think, a Christjan, in these Days of Learning, could never call in Question: but Dr Sharp would represent it as dubious; and that, (as far as I can see,) without any Colour of Reason offer'd, but only from a mere vague Way of talking, (in the ambiguous Vein he

he was got into) on a Point, which, (notwithstanding some older, and later Assertions to the contrary) I dare take upon myself to shew to be to this Day capable of Demonstration. In one Place, particularly, the Doctor after debating for about half a Page, whether the *Hebrew* be This, or That, any Thing, or nothing, formally shuts up his Disquisition, thus. "That these Matters "are really disputable, appears from the Disputes "that have arisen about them, and are main- "tained with Arguments so plausible on all Sides.
&c.

"Ἀργεῖν, ποίην οὐ ἔτος φύγει ἐποκος ὀδυτῶν;

For if one would make this a Rule of judging a Matter to be disputable, that is, dubious in itself, (as he must here mean,) that some People actually do dispute it; and that, (as some others may chance to think,) *plausibly* too; I cannot see what Truths, even of God himself, we should have left *certain* and *indisputable*; there being, in Fact, no one Truth, but what some *Disputers*, and those sufficiently *applauded* also among their Peers, have called in Question. And, at this Day, the Fraternity of *Disputers*, who are perpetually *disputing* the Things, which no Body without the highest Crime can *dispute*, are, I doubt, the most numerous Body amongst us. However, as for the *Plausibility* of those Arguments against the *Hebrew* Primaevery, which the Doctor had in his Mind; I think that Decision of *Joseph Scaliger*, turning the Tables rightly upon some, who would have

have had the *Syriac*, (as Dr *John Goropius Becanus*, a learned *Dutchman*, about two Centuries ago, wou'd have his *Teutonic, Ashkenazan, or Dutch*) to be the *Mother of all Languages*, may serve to *lay this Spirit of Scepticism* on the Point: the Evidence of Primævity on the Side of the *Hebrew*, being more or less the same, with Respect of all other Languages, as of the *Syriac*. — *Summam esse Imperitiam, &c.* “It is the greatest “Mark of Ignorance, (says that famous Critick) “to fancy the *Syriac Tongue* to be more ancient “than the *Hebrew*. As well might one prefer “the modern *Italian*, in Point of Antiquity, to “the *Latin*. *מלך Melch*, must have been before “*מלך Melcha*. And many other Proofs there “are besides, to refute this absurd Notion.” *Jof. Scal. Ep. ad Ricb. Thomps.* cited by *Walton*.

The 4th particular Remark.

THE same Diffusiveness of Sentiment on the Question of the *Hebrew* being the Mother of all Tongues, led Dr *Sharp* to think the Derivation of the Word *Elahim* from the *Arabic Alaha*, to be so very *probable* and *specious* as He is pleas'd to suggest it is. But the *Arabic* can have no Business here; not only for the Reason given in the Fable, wherefore one sipping *below* could not possibly trouble the Water which another drank of *higher up* the Stream; but also for this, that the Ideas of Roots must be suitable to their Subjects, that is, to the Persons, or Things, to which they

they are applied : which are a Sort of *Butts* and *Boundaries* to *Attributes*, *Actions*, *Qualities*, &c. Therefore, if *Those* are false, *These* will be perverted, depraved, misapplied ; and so give Ideas accordingly false, and wrong. Thus the *Arabic* Root for the Name *God*, is *Alaba*, to *worship* *adore*, &c. But what was the Object, or Objects of *Worship* to the People called *Arabs*, (whatever the Form of the Dialect called *Arabic* was,) till the Time of *Mahumed*? I answer (from the Account given by *Castel* of the Nouns of this Root) the *Sun*, and the *horned Moon*; which were their chief *Gods*: yea, and even a *Serpent*, as one of their principal Representatives, or *Idols*. Whosoever, therefore, (till the Time aforesaid,) mentioned God in *Arabic*, by any of the Names deriv'd from that Root *Alaba*, must have thereby meant the *Sun*, or *Moon*, or a *Serpent*, as above mention'd. Neither could any *Arab* in those Days have any Notion of any *adorable* Being higher than these dead Agents, and *Idols*; nor any Reason of *Adoration*, or *Worship*, to be paid to them, more excellent than the Reasons which he saw, or imagined there was, in the Operations, Influences, &c. of the same; which could be no more than mechanical and natural. Whence again (as the *old Serpent*, making his Game of the wicked Imaginations of the Thoughts of their Hearts, had the conducting of this fatal Delusion, so) the Services paid in the *Adoration* of those People to their said *Adorables*, must have been every Abomination that the true God ha-

C teth;

teth ; and never could be any other. And can it, then, be a Course excusable in us Christians, to overleap the Bars of so many Ages and Generations ; in all which the Name *Elahim* had been used by Believers, from Reasons united to the Object, the Deity ; and revealed to Men by the Deity ; and terminating in the Deity himself ; that is, in the Divine Persons, and their all-gracious Decrees, Acts, and Dispensations, as the everlasting Grounds of their said Name ? Shall we, I say, overlook all these, and go a puddling to get up Roots and Reasons for the said Divine and all-comforting Name out of the polluted Shallows of a Dialect, which we all know, or may know, was bred out of Corruption ; and had it's whole Reason, and Rise (as to these Matters) from the depraving of *Paganic Abominations*.

Again, The mere Signification of the *Arabic Alaba*, to *adore*, is Proof to any understanding and considerate Person, that this could not furnish a Root for the Divine *Hebrew Name Elahim*; because this gives only a derived and secondary, or rather a separate, and very remote, and improper Idea of the Deity. For *God* could not be called *God*, in Consequence of this, that He was *worshipped*, or was to be worshipped, or *adored*, by Men ; but he was, on the contrary, to be *worshipped*, or *adored* by Men, in Consequence of his being *God* ; and of his being called *God*, (by whatever Word this was expres'd) on some other Accounts. So that, whether this Name were

were framed to denote any general Attribute of the *Goodness*, or of the *Greatness* of the Deity ; (which I am not settling in this Place,) or any of the particular *Ways*, or *Means* of his disposing, or manifesting either, to his Creatures, as an *Oath*, *Covenant*, *Promise*, &c. for their Benefit ; still the same must have been first properly inherent in, and to be attributed to, Himself ; and then, after that, would He be, in Consequence, *Adorable*, or to be *worshipped* by Men, on Account, and with Respect of *It*. This must have been the Order, and Sequence in this Matter. No Act of *Man* could denominate *God*. It is, I doubt, almost Blasphemy to say it could. But, God having been once pleased to declare, or reveal himself, by any of his own, whether *Essential*, or *Personal* Names, to us, as he pleased ; it must from thence follow, that we should fall down to *worship*, and adore him.

Again, The *Arabic Root Alaba*, to *adore*, or *worship*, and it's derivative Nouns, are mismatched ; and the latter were applied (as I have observed) to false Objects. Before *Mahumed*, the *adorable Object*, or *God* of the *Arabs*, was the *Sun*, *Moon*, a *Serpent*, &c. as aforesaid. And here, the Root *Alaba*, to *worship*, being only applied to those *Luminaries*, (just as it would have been to a *Beetle*, or an *Onion*, if they had been their Divine Objects,) could not be the Root even for *Them* ; as giving no descriptive Idea of their *Nature*, *Operations*, &c. which it certainly would have done, had it been the true Root of

those Names. Therefore also *Alaha*, when applied to those Objects, most undoubtedly was a miswritten Word, or made by Corruption from a Mixture of two other Roots, *viz.* 1st, of عالىٰ **عَلِيٰ** to be *high*, or *lofty*: in it's deriv'd Nouns, *Height*; *the supreme God*; *Heaven*; which was their *Jupiter*: and, 2dly, of حَلَلَ **حَلَّ** to *shine*; to *praise*; in it's deriv'd Nouns, *Brightness*; the *new Moon*; a *Serpent*; even all the old Abominations over again; also, the Goddess *Alilat*; an *Hymn to God*. To this Root they moreover do refer that capital Creed of the *Mabometans*. لا إله إلا الله **لَا إِلَهَ إِلَّا اللَّهُ** *la alah ila allab*. There is no God but God. As if this Root gave a Name, not to the Act of *Praising* only, but to their *Allah*, or God Himself also, at the same Time. Thus these Things must stand by themselves, in the *Arabic*: but, with Respect of the *Hebrew* (from which they are all taken by Corruption,) the former of these two *Arabic Roots* عالىٰ **عَلِيٰ** we know, must be referr'd to the *Hebrew* עלה **עָלָה** to *ascend*, to be *high*, &c. and the latter حَلَلَ **حَلَّ** to the *Hebrew* حَلَلَ to *shine*, to be *bright*, to *praise*. So, the mere Idea of *Adorableness*, or the present *Arabic* Word for it, gave not the Root to their own *adorable Allah*; but that of *Highness*, and *Brightness*; or the Words used for these. Their said *Allab* being *He*, or *She*, that was even עליון **עַלְיוֹן** and *Masc.* and *Fœm.* the *high one*: or, in the plural, as it stands (according to *Paræus*) in that famous Passage in *Plautus's Pœnulus*, וּנְגִינְתָּן **וּנְגִינְתָּן** *Dii Deæque, superi superæque,*
the

the celestial Gods and Goddesses of the *Arabs*, and of most other Heathens: the chief of which, were the *Sun* and *Moon*: the Greek's Ήλιος, and Σελήνη, which were formed, in like Manner, from other like Corruptions of the two *Hebrew Roots*, above mention'd. Therefore the *Arabic Alaha*, to *adore*, can be no Root for what the *Arabs* themselves anciently took for God; but is plainly a new-coin'd Term, struck out of the *Corinthian Brass* of several other Roots, melted down, and run together, into the one confus'd Substance or Mass of this modern Figment. Yet these blended Abominations shall be fetched up to make Roots for *Elahim*! Not but that *Jebo-vab Elahim* also called himself עליון *Helion*, the *high one*, and with Addition of another Name, [אֱלֹהִים] claimed the *Glory*, the *Brightness*, the *Light*. But still the *Arabs adorable One*, their *Allab* being no more than the material עליון *Helion*, his said Name was apparently stolen and applied by Abuse to the *Sun*, *Moon*, a *Serpent*, &c. as their *God*, *Goddess*, *Idol*, &c. as above. And therefore, surely, is not to be taken by Us, from their said Abuse, and applied (without any Note of Rectification) for a Root to denominate *God*, the *true God*. Which would (as far as Words could go) be a Crime, in another Way, not less abominable, than that of any of those Idolaters themselves. But,

Besides all these Confusions, the Lexicographers, not knowing where to let any *Arabic Word* rest, do also refer this same so-much boasted

ed Root, *Alaba*, to yet another Root, אַלְבָה, *Wiliba*, to be astonished. Which again is to be referred to הָלֵל *Hôl*, as all these Words, when taken in this Sense, at last are to the Hebrew חָלֵל *Hôl*, to be mad. In this Respect, therefore, it is plain, their *Allabs*, or *Adorables*, sometimes meant their evil *Dæmons*, or *Terriculamenta*, their not Gods, but *Terrorifying* and *Tormenting Devils*.

Many learned Men (besides *Hutchinson*) have been of Opinion, that the present *Alcoranish Arabic* Language, is a new and upstart Tongue, made out of several other eastern Dialects and Tongues thrown together into this common Mangle. *Pofsel*, in particular, affirms it to be a Corruption of the *Hebrew* and *Chaldee*. Which is more than probable, because the Dialect now call'd *Chaldee*, was anciently comprehended under the more general Name of the *Aramitish*, or *Syrian* Tongue. Which was of so great Extent, that, (except the *Hebrew* Tongue which was spoke in the Holy Land,) the said *Aramitish*, or *Syrian* appears to have been vulgar to all the Countries lying betwixt the *Red Sea* and the *Mediterranean*, and Mount *Amanus*; that is, from the Borders of *Egypt* and *Cilicia West* and *North-West*, to those of *Persia* and *Media*, *East* and *North-East*, and from thence quite down to the *Arabian*, or *Indian* Sea, *South* and *South-East*. There can, I think, be no Question made of this, in the first Place, as to the Divisions of the Countries anciently known by the general Name of *Aram*,

Aram, or Syria. It will be easily allow'd, that all the *Syrians*, (whether of *Zobab*, *Damascus*, *Mesopotamia*, &c.) spake the *Syrian Tongue*. And, that the same was also the Language of the *Affyrians*, and of the *Chaldeans*, we have clear Evidence from 2 K. 18. 26. *Isai.* 36. 11. and *Dan.* 2. 4. The two first of these Passages, are plain for the *Affyrians*, that they spake the *Syrian*, or *Aramitish Tongue*: King *Hezekiah's* Ministers desiring the King of *Affyria's* General, not to speak to the People on the Wall of *Jerusalem*, in the *Jewish*, or *Hebrew*; but in the *Aramitish*, or *Syriac*; that is, *in his own Affyrian Tongue*. And the last is no less express for the *Chaldeans*, that the spake the same. For, in that Passage, in *Daniel*, the *Chaldeans* are said to have spoken to King *Nebuchadnezzar*, in the *Aramitish*, or *Syriac*: And then follow the very Words which they spake, in the *Chaldee Dialect*. So that the *Chaldee* and the *Aramitish*, or *Syriac*, were plainly one and the same Language. And,

The same Thing holds with Relation to the *Samaritans*; who were the People planted by *Ezrabbaddon* in the Land of *Israel*, above an hundred Years before the *Babylonish Captivity*. For so we are told, *Ezr.* 4. 7, 8, 9, 10. that this People, practising with *Artaxerxes* King of *Perse*, to put a stop to the Building of the Temple at *Jerusalem*, wrote an Epistle, to this purpose, to *Artaxerxes*, in the *Aramitish*, or *Syriac Writing*, (as the Text expresses,) and in the *Aramitish*, or *Syriac Interpretation*: that is, in the *Aramitish* or

or *Syriac*, both *Character* and *Language*. Now, by this *Aramitish* or *Syriac Writing*, and *Aramitish* or *Syriac Interpretation* here spoken of; the *Aramitish* or *Syriac Character* or *Alphabet*, and the *Aramitish* or *Syriac Language* or *Speech*, are severally understood; as the most learned Men have explain'd, and may on Occasion easily be prov'd. Thus far therefore goes the Account of this Matter in the Narration of *Ezra*: and then follows the very Copy of this *Samaritano-Aramitish Epistle*, (as in the former Case of that *Aramitish Speech* of the *Chaldeans* to *Nebuchadnezzar*,) in *pure Chaldee*. The Reason of which, I suppose, is plain to ev'ry Body. The *Samaritans*, for the purpose, wrote to the *Persian Court*, not in the *Language* of the Court, but in that of the Country where they were planted; plainly, because they were unskill'd in the former; but the latter was their Mother-Tongue. And they were answer'd again by the *Persian Court* in the same [*Aramitish*] *Language*. Because it was the Custom of the said Court to write to the Provinces of their Empire, not in their own *Perſic*, but in the *Language* and *Alphabet* of each *Province*. As we find, *Eſt. i. 22.* and *8. 9.* From whence it moreover appears, that the said *Samaritans*, the *Chaldeans*, the *Affyrians*, and the *Syrians*, must have had all one and the same, not only *Language*, but *Alphabet* also. To which we may add, that this must have so been from ancient Times, at least, from the planting of that Mongrel People [the *Samaritans*] in the Land of *Israel*.

Israël. Since which their *Alphabet* has undergone little or no material Change. And, as to what it was before, we know nothing ; but are to suppose, that, from the Time the *Aramites*, *Affyrians*, and *Chaldeans* (whose *peculum* it was,) had an Alphabet ; it must have been the same, in the Main, that is still preserv'd in the *Samaritan Pentateuch* : seeing this is allow'd to be the *Character* which the *Samaritans* always used : and what they so used (as has been now prov'd, again and again, by a Connexion of Evidence that cannot be separated) was the same with the said *Aramitish*, *Chaldean*, &c. For, even in the Time of *Ezra*, it had not yet obtain'd any Name of it's own ; but was call'd by that which was it's old Name, viz. the *Aramitish*, which, I must again repeat, (lest some Readers, willingly forgetful, should let it slip,) was also the *Chaldean*, *Affyrian*, &c. And,

This, by the Way, leads us to a Proof of another Point much wanted by the learned World. Many Volumes having been publish'd on this Argument, only to confound and puzzle the Cause. The Matter I mean, is, that, as the said *Samaritan Character* still preserv'd in the *Samaritan Pentateuch*, is no other than the said old *Aramitish*, or *Syriac*, and *Chaldee Character* ; so it must from hence follow, that the *Samaritan Character* or *Alphabet*, cou'd never be the *Character* or *Alphabet*, in which the sacred *Hebrew* Scriptures of the old Testament were written. Because the Pretence, (on the contrary Supposition)

sition) is, that the *Jews* in the *Babylonish Captivity* forgot and relinquish'd their *old Hebrew Character*; which, they say, was that which we now have in the *Samaritan Pentateuch*; and learn'd and brought home with them the *Chaldee*, or *Affyrian Character* in it's stead; as also, that the *Hebrew Scriptures* have been ever since copied, and handed down to us, in the said *Chaldee Character*: that pretended old *Hebrew Character*, being from that Time left to the *Samaritans*. Not a Word of all which can possibly be true. The *Jews* cou'd not unlearn and relinquish the *Samaritan Character*, and take the *Chaldee* in it's stead: because the *Chaldee* and *Samaritan* were but *one* and the *self-same Character*, BEFORE the *Babylonish Captivity*; which said *one*, was never confounded in Name with the *Hebrew*; but was still distinguish'd from it by another different Name, *viz.* the *Aramitish*. And the *Samaritan*, (as that [*Aramitish*] was afterwards call'd,) is allow'd to have been the same ever since. And, therefore, if the *Jews* ever had relinquish'd any more ancient *Character*, it must have been some *Character* of which we now know nothing. And, if they had taken the *Chaldee*, they cou'd not have taken the present *Hebrew*, which the *Chaldeans* never had; but must, of Necessity have taken the present *Samaritan*; and so, in this *Samaritan*, and not the present *Hebrew*, the *Hebrew Scriptures* shou'd have been handed down by them to Posterity. And we now shou'd have the *Hebrew Scriptures*, accordingly, not in the pre-

present *Hebrew*, but in that said *Samaritan* Character : the *Chaldean* Character which they must have brought home from *Babylon* (had they brought home *that*,) being, as I have demonstrated, all one and the same with the *Syrian*, or *Aramitish*; and, therefore also, with the said *Samaritan*. Again,

As the *Samaritans*, *Aramites*, and *Chaldeans*, had all the same Character with one another ; so, according to *Walton*, *Scaliger*, and other learned Men, the old *Phenicians* and *Canaanites*, had, in like Manner the same with them : and so all those Nations, had one and the same Character, *viz.* the *Aramitish*, *Chaldean*, or *Samaritan* : consequently, saying, the *Jews* chang'd the old *Hebrew*, (by that *Hebrew* meaning the *Samaritan*,) for the *Chaldee* ; is saying, they chang'd the *Chaldee* for *itself*. Besides all which, as to this pretended Change of the Letters; there are yet other Proofs to be drawn from the Book of *Ezra* itself, that *Ezra* made no Change of the ancient *Hebrew* Character for any other ; but that He deliver'd down the S. S. as they had been deliver'd from *Moses*, and all the Prophets following, down to Himself. As I shall prove at large, if God gives me Life and Leisure to publish the Work I intended for *Prolegomena* to my *Originals*, but shou'd now make a Work by itself, tho' chiefly for the Use of the *Originals*. I mean, if the Love of the S. S. shou'd dispose the *Litterati* to encourage such Works. If otherwise, it may be laid by, and wait for more favourable

Times and Tempers, perhaps, in the Days of my Grandson. Once more,

That the said *Aramitish*, or *Syrian*, did also comprehend the *Arabian Tongue*, so that the *Arabic* was no more than a Branch of the said *Aramitish*, or *Syrian*; we have Proof, I think, sufficiently convincing in such a Matter, from the LXX. For the LXX at the End of the Book of *Job*, have, among others, inserted this Additament --- Οὗτος ἐφηνεύεται ἐκ τῆς συριακῆς βίβλου, εἰ μὲν γῆ κατοικῶν τὴν αὐτοτιδιόν, ἐπὶ τοῖς ὄρεσι τῆς ἴδουμαίας καὶ ἀπα-*Cias*. Which expresses, that the Book of *Job* was translated out of the *Syrian*, in which it was originally written, as *Job* lived in the Borders of *Idumaea* and *Arabia*. That is, the Book of *Job* was originally written in the *Syrian Tongue*, because *Job* was an *Idumean*, and consequently an *Arabian*, (*Moab*, *Ammon*, and *Edom*, being, as *Jerom* witnesseth, Parts or Provinces of the *Arabias*;) and, so, his Mother-Tongue was the *Aramitish*, or *Syriac*; because that was the Language of the *Arabias*. Thus therefore, Bishop *Maximinus*, or whoever it was that wrote those Commentaries on *Job*, (which we have in a pretended *Latin* Translation from *Origen*,) has explain'd and applied this Passage of the LXX. The Book of *Job*, says he, was written in the *Syrian Tongue*, either by *Job* himself, or some of his Friends; and, from the said *Syrian*, was translated by the great Prophet *Moses*, into the *Hebrew*: as the LXX in their Version of the Book of *Job* testify, saying --- It was render'd out of the

the *Syriac Book*. By whom was it render'd? Certainly by *Moses* into *Hebrew*. From which it was render'd again by the LXX into *Greek*. So that, as *Moses* formerly translated this Book out of *Syriac* into *Hebrew*, in *Egypt*; so did the LXX translate the same again in *Egypt*, in the Time of *Ptolemy*, out of *Hebrew* into *Greek*: in which Language it hath been dispers'd from *Egypt* into all Parts of the World. In the first Place, adds this Author, it was written in *Arabia*, (where *Job* dwelt,) in *Syriac*.

Thus far *Maximinus* explains the Sense of the LXX, I mean, as to the Language of the ancient *Arabians*, that it was the *Aramitish*, or *Syriac*; a Point of which they cou'd not be ignorant; as the *Arabians* and *Syrians* were their next-bordering Neighbours; who, doubtless, spake both the same Tongue, even down to the Times in which the said LXX translated the Scriptures into *Greek*. So that, I cannot but think their Evidence to be good in this Respect; howsoever they were mistaken, (as they might easily be,) as to the other more principal Fact of the Book of *Job* being originally written before the Time of *Moses*. Which is not before me now.

But the *Scholiast* on this Passage of the LXX, in the various Rendrings and Readings mark'd by *Flam. Nobilius*, has a very odd Note. *Syriacum nunc vocat dialectum Hebraicam, quod hæc prope accedat ad illam Syrorum.* The LXX here call the *Hebrew Dialect Syriac*; because *That* comes near to *This*. But in this the said *Scholiast* is unaccountably

countably mistaken: it being contrary to all Reason to suppose the LXX cou'd call the *Hebrew* by the Name of the *Syriac*; when they have, in three or four Places, call'd the *Aramitish* (as they ought,) by the said Name of the *Syriac*; and, in two of them, have distinguish'd the said *Aramitish* from the *Hebrew*, by the very Name of the *Syriac*; and, therefore, cou'd not, in any Way of common Sense, confound the *Syriac* elsewhere with the *Hebrew*, and put the Name of *that Tongue* for the Name of *This*. Therefore, this *Scholion* notwithstanding, the old *Arabic* and *Aramitish*, were, as *Maximinus* has explain'd, one and the same Language. And this, by the Way, will yet more particularly account for that Agreement of the modern *Arabic* Name for God (when recover'd from it's imaginary Root *Alaba*, to *adore*, and restor'd to it's real Root *תְּהִלָּה* to be *high*,) with the ancient *Punic*, *Hebron* *vебехонвath* in *Plautus*, above-mention'd. The Reason was, the old *Punic* or *Carthaginian*, was a Branch or Slip of the old *Phœnician*, that is, of the old *Aramitish*, or *Syriac*, transplanted into *Africa*; and so was a Sister of the old *Arabic*: this being only another *Daughter* of the same *Aramitish Mother*: from whence it came thus to pass, that both these People, the old *Carthaginians* and *Arabians*, had both the same God or Gods, as also the same Name or Names for them, as we have sufficiently seen.

But, there is another Objection still behind, against the Primævity of the *Hebrew* Character; which

which the *diffuse Sort of Writers* hold to be unanswerable ; I mean that taken from the famous *Samaritan Shekels*. But this, with Believers, will not be admitted against Proofs brought from S. S. but will, where such are produc'd, be rejected, without more ado, as Things forg'd and spurious, or never yet brought to the true critical Test. And indeed several sufficient Arguments have been already offer'd against these Trinkets by learned Men. To which, if I ever print the Work above-mention'd, I shall add others, sufficient, I hope, to put an End to this Dispute.

But, to return, and pass from the absolute Unfittness of the *Arabic Tongue*, (when consider'd in the State it was in before *Makumed*,) to give Roots to the Divine Names ; let us reflect a little, what hath been the *Allah* or *adorable one* of the *Arabians*, finice. Not the *Sun*, *Moon*, &c. it is true : tho', I think, the *Crescents*, which are still set upon the *Turkish Mosques*, and are otherwise made their grand *Insigne*, is no better than a Rag of the old Pagan Vestment. But however this be, their Name for God (besides it's novel Use in this Respect) must not be taken by Believers to denominate *Jehovah Elahim*. Because (whatever some may imagine or pretend, who hesitate not to assert the God of Believers, and all Infidels who have any God, to be the same,) I must affirm, on the contrary, that neither is the God of the *Mahometans* the same with the God of Believers, or the true God. The Reason is given

ven by St John, 1 John 2. 23. *Whosoever denieth the Son, the same bath not the Father.* And 2 John. 9. *Whosoever abideth not in the Doctrine of Christ, οὐκ εἰχει, bath not God.* And 1 John 5. 20. *We are in him that is true, even in his Son Jesus Christ.* This is true God, and eternal Life, that is, holding the Father and the Son, is holding true God; to which is to be added — the Spirit also, which he bath given us. For the Son (as it is elsewhere said) is justified, that is, demonstrated by the Spirit. 1 Tim. 3. 16. And we are baptized into the one Name of the Divine Three — εις τὸ ονομα, in the singular, even the Name of the Father, and of the Son, and of the Holy Ghost. Which also unfolds the Mystery of that Divine Revelation — *Jehovah thy Elahim is one Jehovah.* But

To come to a Conclusion on this Point.

The Mahometans may not by any Means pretend to give out their Divine Name *Allab* for a Root, from whence others should take their Idea of God. And the best that can be said of Christians who will be taking Ideas of the Name of God from that Quarter, without having them rectified by the Appointment, Authority, and Application of God; is, that they are at least in Danger of losing true God which they had; and of taking the false God along with his Name, which they do so adopt. I do not mean, by all or any of these Remarks, to say, that the Arabic Language can be of no Use. By the little Knowledge I have of it (which is to trace, and compare

pare the Roots in *Castel*, and reduce them with the *Chaldee, Syriac, &c.* to the *Hebrew*) I do think it might be of good Service to a Philologer, and Glossarist: I mean, if the learned Christian Professors of it would take the Pains to new sort the Roots in the Lexicons, and class them properly under the *Hebrew* Originals to which they severally do belong. But, with a Mixture of Pity and Indignation, I hear this Language, (the Sink of *Paganism, Judaism, and all Heresies* blended together in *Mahometanism*) made, at every Turn, Sister to the *Hebrew*; yea, often, it's *Mother*, and preferred before it; as being taken to supply it with Roots for some of it's principal Words; Words, in Use 2000 Years before this Dialect is known to have had Being. An Attempt, which, if it had no other Fault, would be intolerable merely for it's Absurdity.

But, many have been the Attempts of late Authors, in divers Shapes, to invalidate, deny, or give up, some, one Point; some, another, that made for the Honour, the Illustration, or the Establishment of revealed Religion, or the Word of God, with the Doctrines of the Church handed down, from the Beginning, on the same. Whether this has proceeded from some inordinate Admiration of Classical, and other Heathen Sorts of Learning, now so much in Vogue; or from an excessive Fondness for mere Novelties; or out of Opposition to some, who are zealous for the superlative Honour, and Veneration which they know, and must assert to be due to the Holy

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SS. I pretend not to say: But be this as it will: that any Persons should act such Parts (without having at the Bottom some bad Ends of Heresy, or Infidelity, to serve,) is, I think, unaccountable; and what certainly cannot, by any of the Reasons or Motives above cited, be excused. And therefore, I hope, all, especially Divines, who are influenced by no worse Reasons than those above-mention'd; all who have no evil, or sinister Intents to derogate from the Veneration that is due to the H. Scriptures, in Respect of their Antiquity, Certainty, or Expressiveness; all who mean not to deny, or do Despite to that Holy Spirit of Wisdom and Grace, by whom they were dictated; nor to cross, or pervert any of the Doctrines of the Church handed down from the Beginning on the same: I would, I say, hope, that all Men who are hitherto clear from these, and other like dark Designs against the S. S. but yet have been too instrumental to undervalue them from some of those other less culpable, yet very wrong Motives; or who do find themselves still tempted so to undervalue them; would repent and retract, or abhor and abstain from, every such Manner of writing, or preaching about the Divine Books, as must, more or less, mix, and yoke themselves unequally with Unbelievers; and even leave that contumacious Herd to write and act in their own Way, (as Adversaries, or Underminers of God's Word,) by themselves. By taking this Course, they may not, indeed, (in this Age of *Libertinism* and *Godlessness*)

ness) make so fashionable an Appearance; nor stand so directly in the golden Line of Preference, and vulgar Applause; but they will have other Testimonies, and another Comfort, which all the Riches and Flatteries of the *Many*, and the *Great*, cannot give them.

F I N I S.

